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## Missionary.

"Go ye into all the World, and preach the Gospel to every creature."

### INTERESTING FROM INDIA.

Our readers will recollect how remarkably God manifested his readiness to hear and answer prayer, by the out-pouring of his spirit at Ahmednugur, in India, on the first Monday in January last, the very day that was observed by the American Churches as a day of prayer for the conversion of the world. The following letter, dated in March last, (which we copy from the Evangelist,) will show some of the results of that precious revival.

"I wrote you a few weeks ago, enclosing an application to one of the Presbyteries of your city to join myself to that body. I therein expressed my assent to the articles as required by the Confession of Faith for admission into a Presbytery. Hoping that will reach you, and will be approved, and I admitted a member of your body, I now through you make application in behalf of the little church under my pastoral care, at Ahmednugger, that we may be associated with the Presbytery as a sister church with those under their charge. We shall until we hear from you consider ourselves as such. We have but two churches in our mission. I hope we may soon be able to form a Presbytery in India. Pray for us, that this little one may become a thousand.

On the 1st Monday in March we organized ourselves into a church on Presbyterian principles—adopted a Confession of Faith, used by Presbyterian churches in the United States, which I have translated into Mahratta for that purpose. Babujee, our Christian Bramin, being previously elected ruling elder, and Dejaba, deacon, were ordained by prayer, and the laying on of hands. It was a solemn scene, and one which you would have witnessed with the deepest interest. I trust angels regarded it with complacency, and the Great Shepherd gave his approving smile. Our church now consists of 10 Hindoos, and ourselves. There still remains six or eight inquirers who have asked baptism. They have renounced Hindooism—are convinced of the truth of Christianity, but I do not yet find so clear evidence of the work of the Spirit as is desirable. It is certainly the safe course to delay.

We are now on our way to Mahabulashawa hills, where we are going to spend the coming hot season on account of Mrs. Reed's health. I regret exceedingly the necessity of leaving for three months the little church, which through the goodness of God, has been reared under my care. But as I am not compelled to go out of the Mahratta country, and the journey thither gives me so fine an opportunity to preach the gospel

both ways for a distance of nearly 400 miles, I am the more reconciled. I feel very thankful, and sometimes overwhelmingly so, that God has conferred on me the grace to preach the gospel to the heathen, and more particularly that my location has been in the interior, in the midst of such a multitude of towns and villages, where the gospel has not before been preached. It is also great cause of gratitude, that when by the death of our beloved Hervey, and the speedy removal of Mr. Graves, on account of ill health, I was left alone, I have enjoyed unusual health and spirits, and been enabled with my very precious helper Babujee, to visit more than 80 of the villages above mentioned, within the last fifteen months. I have on my present tour, visited Jejuves, one of the principal seats of idolatry in Deccan.\* The temple there is a wonder. The expense with appendages, steps, walks, &c., must I think have exceeded that of any five churches in the United States, or even five like the new Cathedral in Montreal. I am now spending the Sabbath in a Hindoo temple, writing between the idol and its worshippers. This temple like most in the Deccan, is built wholly of stone and of the most elegant architecture. It is supported by 25 stone pillars, some of which are more beautifully carved than I ever saw in wood. The day of building such temples is past.

After the organization of our church, I suggested to Babujee the importance of adopting some rules for the regulation of our conduct among the heathen. Babujee drew up a system of rules, the first of which was, *We will not use ourselves, or give to others, any kind of ardent spirits.*

Tell brother Hervey's friends, that I am building a plain tomb stone over his grave, with an inscription engraved in a hard stone, which will be very durable, and be read I hope by dear little William his son, and our adopted child, when he comes to India, to do the work we expected his father would have done.

\* The Deccan—literally south, including countries of India, south of parallels 21 and 22 deg. N. lat. about equal in extent to Great Britain, Spain, and European Turkey. But in its more limited and proper sense, the Deccan is formed of the provinces of Candesh, Ahmednugur, Kisiapour, Golconda, and the Western part of Berar.

### FROM A MISSIONARY IN KENTUCKY.

Shortly after my last report, I was enabled to fix on two points in the country for stated preaching, viz.: a school house, about ten miles from town, and a private dwelling, about the same distance in another direction. At each of these places I had preached repeatedly with great encouragement, and had hoped, before this time, to have witnessed many souls plucked as brands from the burning. I had made arrangements, and secured ministerial aid, for holding two protracted meetings: but before the plan could be executed, the alarm of Cholera was sounded in the country, followed with many most violent and fatal cases. This broke up

our meetings, and the whole system of labor—for boards of health and medical gentlemen advised to a diffusion of the population, and disconcerted all assemblies. At my ordinary appointments, I have been compelled to go away without preaching, for want of hearers; and even in town, I can obtain scarcely hearers enough to justify an appointment. The consternation is awful. Towns are vacated, and all business suspended, and every countenance looks as if it were awaiting the doom of the last day. The ravages of the disease you will learn from the public journals. One would naturally suppose, that such a state of alarm would be favorable to the success of a minister of reconciliation. But, sir, this pestilence, like most other temporal calamities, has more the tendency to desperation, than to produce a penitential conviction of guilt. And the consequence is, that if any betake themselves to the altar of God, it is more to find protection, while in the indulgence of sin, than to be cleansed from their moral pollutions. Accordingly, they find but little or no fitness in the *real* gospel provisions to meet their wants.

## ANOTHER GOSPEL.

I beg leave here to say, that there is "*another gospel*" preached among us, that is adapted to the spirit of the times, and proves itself so by its success:—the *Campbellite* and *New Light* heresy of "remission of sins in the act of immersion." One man in this county has immersed 119 the last two weeks; and through the state, I am told, they are plunging their hundreds. If men can be made to believe this doctrine, it is natural for them, at such a time of alarm as the present, to go into the water; and a community like ours, so ignorant of the scriptures, influenced by fear, and addressed with all the cunning sophistry imaginable, when the system is so much in accordance with the human heart, promising relief, and still granting indulgence in sin, can be very easily made to believe. It appears almost impossible to make headway against this error, especially under the present excitement.

I have often said, the current must run until it runs out of itself. All evangelical denominations look on with a marvel, to see the power of *water salvation over that of Christ and him crucified*. A few weeks, however, will expose the weakness of this power, in its insufficiency to hold back its votaries from the vice and sins of their former life; and then, perhaps, the mind of the populace will be prepared to look at truth. I know not what will be the effect of these things on the community, after the storm is past; but I indulge the hope that it will give a little check to the spirit of worldly mindedness, which before was threatening to ingulf every other thought or consideration;—that it will, at least, induce many to give their attention in the house of God on his own day. And may kind Heaven grant that his Word may run and be glorified in this land.—*Home Missionary*.

From the Home Missionary Magazine.

## AN ADDRESS,

*Delivered by the Rev. A. PETERS at the Seventh Anniversary of the American Home Missionary Society, May 8, 1833, in support of the following resolution, viz:*

"Resolved, That in view of the great and increasing claims of the Western and Southern States and Territories, it is the imperious duty of the Home Missionary Society to redouble its efforts to supply them."

This resolution, Mr. President, utters a sentiment deeply felt by myself and by my associates of the Executive Committee. It is in their name, sir, that I rise, with much diffidence, to impress it upon the hearts of this audience. It proposes a duty to be done—a duty

at once embraced in the great design of this Society, and now, especially, demanded by the shaping of divine Providence; a duty which must be done, and which, under the blessing of God, can be, by the combined and concentrated efforts of American Christians. Yet it never will be done, until its imperious claims are more justly appreciated, and more deeply felt by those who possess the means of its accomplishment.

In the first place, the extent of the field must be understood. Look at it, as it now is! The great South and West! On the one side, washed by the waves of the ocean, and on the other, extending its border to the foot of the Rocky Mountains; embracing eighteen states, and parts of states, and territory sufficient to form as many more of equal extent. See it, watered by a thousand rivers, and smiling with a degree of fertility not surpassed by that of any other equal extent of country on the globe. Some portions of it, even in its natural state, are enchanting.

But I will speak now of the West, sir, and the Southwest, from which I have recently returned, after a tour of six months in the service of this Society. My brother from the South,\* who promises to succeed me in some remarks upon this resolution, will tell you of the claims of the Southern Atlantic States, better than I could hope to do it.

Look then, a moment, at the wide spreading West, embracing an area of 1,300,000 square miles, which is nearly two thirds of the whole territory of the United States, extending from the Atlantic to the Pacific Ocean. There lies the "great Central Valley" of North America. From the mountains on either side of it, flow down to its centre, through channels of from two to four thousand miles in length, the great Ohio, the Kentucky, the Tennessee, the Missouri, the Arkansas, and the Red Rivers, and mingle their waters with a thousand others, in the mighty Mississippi, and then, by a hundred mouths, pour them into the ocean. Taken as a whole, nothing, on earth, can surpass the magnificence of its scenery. Over vast regions of its surface, the lofty forest waves, in its unbroken, original grandeur. Anon the eye is greeted with the view of open prairies, spread out, like inland seas, to break the monotony of nature's wildness. These, though new, and mostly unoccupied, are so old in their aspect, so fertile, so like the richest cultivation, so cleared of "thorns and briers," that the traveler, who looks upon them for the first time, can hardly divest himself of the impression, that they must have been designed for the abode of some superior order of beings, who have been permitted to dwell there, freed from the curse which has come upon the earth for man's sake.

This, sir, is natural scenery. This is the valley of the West, as God made it, and spread it out to the sun; and better, far better, to have left it so, in its original solitude, to waste the fragrance of its wild-flowers upon the desert air, than that its exuberant fertility should nourish a population to be cursed with the perpetual blight of infidelity and irreligion. But it has begun to be occupied. The beaver and the buffalo have retired to remoter regions, and the untutored tribes who lately roamed over its surface, and pitched their rude tents by the side of its fountains, have receded towards the setting sun. Civilized man now claims it as his own. Already, principally within fifty years, a population of more than four millions, from the older states, and from Europe, have flowed into that valley. As a body, if they may be called so, in their present heterogeneous character and forming state, they are a noble race of men; and in pleading their wants, I would, by no means, depreciate their character. But they are sinners, like ourselves, and, like other unrenewed men, if left without the Gos-

\* The Rev. W. S. Plummer, of Petersburgh, Va., who, we hope, will hereafter furnish us the substance of his interesting remarks for publication.

pel, they will spoil the beauties of nature, and cumber the ground which God has so richly blessed. They are men of vigorous intellect,—thinking men, free, bold, and energetic, and, in all that pertains to worldly enterprise, intelligent. There are, also, in the West, as you know, many educated men, of the highest professional eminence, and many of enlightened piety, who adorn the doctrines of the Saviour; but the mass of the people, thrown together from different parts of the world, and thinly scattered over an uncultivated country, have found it difficult to secure the means of educating their children. The result is, that this, to a fearful extent, has been neglected. In most of the Western states, there is yet formed no adequate system of common school instruction; and even if a suitable system were prescribed, teachers have not been furnished of suitable qualifications. Multitudes, therefore, are growing up without the knowledge of books, and many a family has not even an individual in it who is able to read the Bible.

But the condition of the West, most affecting to the heart of the Christian philanthropist, is its inadequate supply of the preaching of the Gospel, by competent ministers. This, too, has been the result, partly of the condition of the country, and partly of the choice, or rather the carelessness, of the people. Few, comparatively, who have made their homes in the West, have remembered the God of their fathers. Multitudes have gone there without religion; nay, it may be, to avoid the unpleasant restraints of the Sabbath, and of religious institutions; and while the few weep in secret places, in remembrance of the sweet privileges which they once enjoyed in more favored states, the mass of the people are reckless of these blessings. Excepting, therefore, in the principal cities and villages, and other places where the more able and better disposed have clustered together, but little has been done to secure these blessings. The scattered population of the West have been contented to live without, or have despaired of their ability to attain them. They have thus been open to every adverse influence. They have so extensively suffered the blind to lead the blind, that almost every conceivable error has been embraced. Infidel books and infidel papers have been widely circulated, and infidel preachers even have taken the place of those of Christianity, till the public mind is extensively poisoned. You often meet there the low disciples of Paine, and the unblushing atheists of the school of Owen and of Frances Wright. There two are professed ministers of the Gospel, who speak evil of things which they understand not. To sharpen their wit, and give point to their sarcasm against benevolent institutions, they publish odd and ludicrous fancies on the predictions of the Bible. The scorpions, for instance, spoken of in the Book of Revelations, according to their interpretation, are Missionary, Tract and Sabbath School Societies, their tails are the missionaries and agents whom they employ, and the stings in their tails are the Tracts and Sabbath School books.

I know, sir, that these grovelling errors, and this degrading perverseness, are not peculiar to the West. They are found to some extent in our most privileged states. They have their lurking places in this city, fast by the sanctuaries where we worship. But they are more prevalent in the West, more unrestrained, and less awed by religious truth and religious example. In a public mind so uninformed, so active and buoyant, so reckless of eternity, they threaten to sweep away the barriers of Christianity, unless they be arrested by the only instrument which is or can be the power of God unto salvation.

These, sir, are the dark shades of the picture. But they are brightened with hope. There is a redeeming spirit in the West itself, which invades the efforts and implores the aid of the older states. There are perhaps 1500 churches there, of different denominations, (most of them feeble and scattered, it is true,) who will welcome

with their sympathies, their prayers, and their co-operation, whatever can be done to pervade the whole valley with the saving health of the gospel. And the work is begun. There are now on the ground not less than 800 educated ministers actively engaged in holding forth the word of life—540 of our denomination. Of this number, 260 have been planted there, or aided in their support, by this Society. And other influences, the Bible, the Tract, and the Sabbath School, are combined to encourage and give efficiency to their labors. Above all, the Spirit of God breathes upon the valley; revivals of religion have been multiplied, souls have been converted, and almost wheresoever they prophecy, the dry bones begin to live. The results of the labors of our missionaries, and of others, have been of the most encouraging character.

We have not, therefore, been accustomed to stand upon the brink of the abyss of infidelity, and shiver over the bottomless pit, as if it were the doom unavoidable of the generations which shall come after us. No, sir, we read in our country's destiny better things and brighter hopes. This land in all its future greatness belongs to Jesus Christ. Its uncounted millions, which will come, and go, when we are dead, are his. They shall be, I had almost said, his first brightest undisturbed inheritance among the nations. And what American Christian can doubt it, whose memory serves him with the details of his country's history? Every great event which has marked its progress has proclaimed the presence of Him, who is head over all things to the church, preparing here for himself, a broad theater, on which to display, first and most triumphantly, the ascendancy of that grace which shall subdue and convert the whole world to obedience and love. The discovery of this continent overturned the systems of the ancients, and gave a new face to knowledge and to adventure. The opening of its mines has produced a revolution in property throughout the world; and the independence and free institutions of the United States, with the unexampled prosperity which has thus far attended them, have, as it were, stereotyped and spread out to the gaze of the peopled earth a new lesson of instruction on the rights of man, and the voluntary, heartfelt, and uncompeled homage which is due to God. They have opened the way for the triumph of Christianity, by uniting it with civil liberty, and trusting it, yes, trusting it, to the unaided and unrestrained power of its own truth, which, by the Holy Ghost, approves itself to every man's conscience in the sight of God. Through the influence of this example, thrones have fallen and other thrones tremble. At every expansion of this influence, the older countries seem destined to undergo new changes. And it is not these principles alone, that are changing the destinies of the world. Another influence has come down upon us, directly from the throne of God, which seems intended to give life and tone, not to the political freedom only, but to the undefined religion of the nations. It is the influence that plants religious institutions, and sustains them, not by the laws of the land, but by the voluntary contributions of the people, and the stronger dominion of public opinion—that converts the souls of our citizens that wakes with revivals the slumbering churches, and leads repenting sinners in vast multitudes to the Saviour. In no other country, since the age of the Apostles, have revivals of religion been so frequent and so singularly marked with tokens of the Divine Spirit. And does not this indicate that he who governs the nations, is beginning here to ride forth, conquering and to conquer; and that he designs to spread these blessed influences over the whole world? If this fire from the Lord had been kindled in some deep, dark glen of obscurity, in some degraded section of the world, where mind has lost its native energies, and is bound down with affliction as with iron, then we might have supposed, with some plausibility at least, that it was designed for some other

purpose than to enlighten the world; but since it is lighted up in so many blazes on the tops of the mountains, what is it—what can it be, but a light to lighten the Gentiles and the glory of his people?

We infer, then, that God has determined to hasten, in his time, the conversion of this nation. Before the one hundredth anniversary of the American Home Missionary Society, he who shall pen its annual report, will write it down, and he who shall then live to address another and a more deeply interested audience, on behalf of this Committee, will proclaim it, that the work is done. Yes, sir! DONE—and from Plymouth's rock, where freedom's pious fathers landed, to freedom's farthest mountains, the standard of the cross shall be waved over a grateful people, and incense and a pure offering ascend to God, from the Atlantic to the Pacific shore.

This may appear enthusiastic, Mr. President, but who, that has faith in the promises of God, and is awake to the signs of the times, can doubt the practicability of such a result, if we who now live, with all our facilities for doing good, do not fail to improve them? And I seem to hear thirteen hundred thousand voices, the whole number of professing Christians in the United States, uttering the promise, We will not fail. As God shall prosper our poor endeavors, the work shall be done! Yes; let it be done in the length and in the breadth of the land. Then we may say to the nations, Look up, and lift up your heads, for your redemption draweth nigh. "The Lord shall comfort Zion; he will comfort all her waste places; he will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving and the voice of melody."

#### CONVERSION OF TWO TARTAR CHIEFS.

Montgomery, the Poet, in his Lectures on Poetry and General literature, relates the following:

Two Mongul-Tartar chiefs, from the borders of China, some years ago, came to St. Petersburg, to acquaint themselves with the learning and arts of Europeans; bringing this recommendation that they were the best and most sensible men belonging to their tribe. Among other occupations, they were engaged to assist a German clergyman, resident in that city, in a translation of St. Mathew's Gospel in their native tongue. This work was carried on for several months, and day by day they were accustomed to collate with the minister, such portions of the common task as one, the other, or all three, had completed; in the course of which, they would often ask questions respecting circumstances and allusions as well as doctrines and sentiments contained in the book, which to be faithful interpreters, they deemed right to understand well for themselves beyond the literal text. On the last day, when the version was presumed to be as perfect as the parties could render it, the two saisangs (or chiefs) sat silent but thoughtful, when the manuscript lay closed upon the table. Observing something unusual in their manner, their friend inquired whether they had any questions to ask. They answered, 'None;' and then to the delight and amazement of the good man—who had carefully avoided, during the past intercourse, any semblance of wishing to proselyte them—they both declared themselves converts to the religion of that book. So they proved in the sequel; but with that part of the history, though exceedingly interesting, we have not to do at present. One remark which the elder made, and the younger confirmed, has caused this reference to them. He said, "We

have lived in ignorance, and been led by blind guides, without finding rest. We have been zealous followers in the doctrines of Shabdshamani (the Foi of the Chinese,) and have studied the books containing them attentively; but the more we studied, the more obscure they appeared to us, and our hearts remained empty. But in pursuing the doctrines of Jesus Christ, it is just the contrary, the more we meditate upon his words, the more intelligible they become, and at length it seems as if Jesus were talking with us.

#### THE BIBLE AMONG GREEKS.

In the monthly paper of the British and Foreign Bible Society, for June, 1833, we find the following interesting extract from the journal of Mr. Benjamin Barker, the agent of the Society at Smyrna.

On Monday night, the 20th August, 1832, I embarked on board a small Greek vessel bound for Salonica; taking with me as Dragoman (Interpreter) for the Bulgarian language, a young European Jew, who, under the spiritual instructions of the Rev. Mr. Lewis, had learned that in Jesus alone was salvation. Our passage was only of four days; during which, although at times sea-sick, I was enabled to have morning and evening prayers, and the reading of the Scriptures, with my man Guizoppe, the Jew, as well as spiritual conversations, in which he took much delight. A circumstance also occurred which gave me some pleasure. The next morning after my arrival on board, the sailors took to cards, as an amusement; which as soon as I saw, I proposed to substitute in their place a Modern Greek New Testament; and immediately placed one in the hands of the mate, who was the best scholar, desiring him to read it aloud. A circle was soon formed of the captain and crew, who took such interest in the contents of the book, that it was read continually until we reached Salonica; and I saw no more of the cards. When the captain needed assistance of his men to shift the sails, or to do any other work, he snatched the New Testament, and said to them, "Let us now attend to the vessel, and then we will continue our reading;" and he was the first afterwards to produce the book, and all once more assembled to listen. Several were the truths that were drawn from their mouths in consequence of their serious attention to the word of God, which for the first time they understood. The captain once exclaimed, "We are a bad set, and in a lost condition; for we are very far from doing what the Gospel tells us."

#### Miscellaneous.

##### DR. MILLER AND THE CUMBERLAND PRESBYTERIANS.

In a series of "Letters to Presbyterians," published in some of the newspapers last winter, and since collected into a volume, Dr. Miller gave his views on a great many topics interesting to the Presbyterian church, and among others, the subject of revivals.—In order to enforce his particular ideas concerning revival measures, he appealed to the results of the great revival in Kentucky, in the early part of the present century, and particularly to the controversy which is

sued in the formation of the Cumberland Presbyterian church. This he exhibited in such a manner, as to give a very unfavorable appearance to that church, in respect to its origin of Principles, and such as must necessarily be very painful to its ministers and members. For some years we have uniformly heard from agents of societies, and others in the West, that they found no more bold and devout co-operations than among the Cumberland Presbyterians. The Bible, Tract, and Temperance Societies are much indebted to them. They have a respectable college at Princeton, Ky., and a paper at Nashville, the Revivalist, which is, ably evangelically conducted. In short, if we are to judge of a tree by its fruits, we suppose there is no equal body of professed believers in the Western states better entitled to the character of a branch of the Christian vine. Dr. Miller's disparaging letter, therefore, has very naturally called forth a brief defence, from Rev. Finis Ewing, which was published in the Revivalist, with a special request from Mr. E. that all those papers which published Dr. M.'s letters, should "as an act of justice," give an insertion to the reply. As the New York Observer, the Presbyterian, the Boston Recorder, and other papers east of the mountains, which published Dr. M.'s letters more or less, have none of them seen fit to comply with this request, and as it seems reasonable that our Cumberland brethren should be heard in vindication, when assailed in the part of the country where they are the least known, we have concluded to publish Mr. Ewing's letter. We could have wished its manner had been a little more mild, but we apprehend that Dr. M. did not show his usual courtesy in the attack which called it forth.

*Evangelist.*

TO SAMUEL MILLER, D. D.  
Of Princeton N. J.

Rev. Sir,—Nothing but a strict adherence to the principle, that every man is morally bound to do all the good, and prevent all the evils in his power, could have overcome my reluctance to address you in this public manner. But, in one of your "series" of letters addressed to your brethren, in the Nos. for March last, you undertake to give a narrative of the difficulties that occurred in the Presbyterian church in the West, about thirty years ago, which is calculated to fix very unjust impressions on the public mind, and which I feel it my duty, as an eye-witness of the transactions, to correct. I shall quote from your letter as published in the "Western Luminary."

In the fruitfulness of your imagination, you have formed a *common stock*, which, agreeably to *your* shewing, was produced by the irregular proceedings of one of these Presbyteries, and afterwards identified by the "decisive course of the Kentucky Synod, by cutting off from the Presbyterian church," this heterogeneous mass?—of which you have made three sub-divisions—assigning the "majority" to the Cumberland Presbyterians, and another part to the Socinians, and a third part to the Shakers. Having all sprang from the same common source, you leave it to be inferred, of course, that there is no great difference among them. Permit me to say, Rev. Sir, with due deference, that in your garbled account of those transactions, you have calumniated the *living* and the *dead*. Your history is a misrepresentation of facts as they did and do exist. 1. It is not true, that the great work of God at that time, which, in your outset, you call "a remarkable revival of religion," was suddenly

turned into a "fanatical excitement." 2. It is not true, that those young men who applied for license, "with very few exceptions, all turned out grossly heterodox and disorderly." 3. It is not true, that these young men "cut off" by the Synod of Kentucky "were entirely destitute of any suitable education." 4. It is not true, that one, or, as you say, "another, but smaller portion, formed a new body, denominated "Christians;" and some times, "New Lights," or Stoneites," (from the name of their principal leader,) and became a kind of enthusiastic, noisy Socinians!—5. It is not true as you have said, that "the remainder under the same lawless impulse, took a third course and fell into all the fanatical absurdities of "Shakerism." 6. It is not true, that the preachers who became Cumberland Presbyterians, did then or do now, "avowedly embrace the Armenian sentiments in Theology." 7. It is not true, that "they would have corrupted and disgraced your church, had they continued in it." We are now fairly and fully at issue. Then, Sir, you have made these statements in the face of the American churches and the world, I call upon you for the proof. If you do not produce it, I repeat, you must, you will stand charged by an impartial public, with gross misrepresentation. Here I will add, that there are thousands of living witnesses, in the West, who know that the first five statements which I have arranged and denied, are utterly untrue. Our Confession of Faith, and our publications on doctrine, go directly to disprove the charge which I have numbered as the sixth. And, as it regards the seventh and last charge, I will venture the assertion, that two-thirds of the whole American people in the West, would pronounce it a calumny. What: King, Donnell, Harris, Chapman, Porter, Calhoun, Barnett, Kirk-Patrick and Foster, "corrupt and disgrace your church had they continued in it?" and an host of others whom they have introduced into the ministry, as orthodox, talented, zealous, and useful as themselves. Would these have corrupted and disgraced your church? From my inmost soul, I thank the God of life, that nearly all of those men yet live to disprove, in the face of tens of thousands, your unwarranted assertions.

Permit me, in conclusion, to ask you a few plain questions. Are you aware that the most pious and zealous part of your *preachers and people*, who are best acquainted with us, manifest every disposition to cultivate a close and intimate friendship with the Cumberland Presbyterians? Are you aware of the filial attachment (if not interrupted by a few D. D.'s) of that body to the "Mother Church"? Are you aware that the Cumberland Presbyterians as a body, are most heartily promoting (on the broad national scale) the benevolent institutions of the day, and are closely connected with many of your own church in this holy work? Are you aware that the very people you, and few more of your Rev. Doctors, have been trying

\* Stone, who became a "Socinian," Huston, Dunlavy, Mann and Rankin, who became "Shakers," were all licensed and ordained by Dr. Miller's church before any difficulty arose in the Kentucky Synod, with regard to the "young men."—None of them were Cumberland Presbyterians. Not one preacher "excluded" by the high handed measures of the Synod, ever joined Stone's party or the Shakers. Therefore it would have been more just, for the Rev. Doctor to have searched for the cause in his own system, for those "monuments of the most disastrous character, which remain for our (his) instruction and warning to the present day."

to disparage, are the humble instruments, in God's hands, of the salvation of thousands of precious souls every year? Finally, were you quite sure, that when you were casting reproach upon us, you were "doing all to the glory of God?" FINIS EWING.

*C* It is requested, as an act of justice, that all those editors who have published Dr. Miller's letter, will give this an insertion. F. E.

#### A POOR EMIGRANT YOUTH.

Frazers [London] Magazine for June contains a paper by Mr. Grant Thorburn of New York, giving an account of his early life. He came to this country from Scotland at the age of twenty. On arriving at New York he had but sixpence in his pocket. He immediately found employment at his trade (nail making,) and procured lodgings, but various circumstances combined to prevent sleep the first night.—He proceeds :

Tired with tossing on a sleepless pillow, I arose with break of day; after thanking God for his preserving mercies through the night, I thought, by way of passing the time till people began to stir, to unpack our case of books. They had not been opened since we left Scotland. My brother and three of Bunker's sons, who slept in the garret were fast asleep. I felt feverish and low spirited with heat and want of sleep, and wished myself again in my father's house. I resolved, if spared, to earn as much money as would pay my passage home again as soon as possible, but He in whose hands are all our ways had otherwise ordained. He knew I was about entering on the active scenes of life, and He promised to be my guide, if I asked his direction. When I opened the box of books, the first thing that caught my eye was a small pocket Bible; it had been placed there by the hands of my pious father. Without any design I opened the book—my thoughts were ruminating about my father; my eyes fastened on the words, "My son, forget not my law," &c. I read on to the end of the chapter like one in a dream. When done, I looked back, and found I had been reading the third chapter of Proverbs.

Now, reader, I request of you to take the Bible and read this chapter; and if you are a believer in a particular Providence you will not brand me as an enthusiast, when I say I looked upon it as a message from heaven, giving me instructions how to shape my course, now that I was for the first time entering on the voyage of life, without an earthly pilot, full of hope, comfort and joyful admiration. I fell on my knees, with my face to the east, (the sun was just rising) where lies Scotland, the land of my fathers; it was the hour (allowing for the difference of time) when my father's family were assembled at family worship. I knew he would not forget his sons in America. I thought I was joining with them in prayer, and rejoiced that, as sure as the same sun shone on us both at the same time, so sure the eye of the same Lord was on us in all places to guide, instruct, and preserve us. I took the walls of that house to witness, that if the Lord would be with me, and keep me in the ways in which I ought to go, and give me meat to eat and raiment to put on (see Genesis xxviii. 20) and return me again to my father's house in peace, then indeed, should the Lord be my God.—I arose, refreshed in body and mind, and went forth

to earn my first cent in America, with a strong confidence in God to be my guide and supporter. The impression until this hour has not worn from my mind, and I never pass the house, No. 8, Dutch st. but I look up to the old garret window and remember with renewed pleasure the important transaction, although it is now more than thirty years ago. I know that those who deny the Bible and say it is not the word of God, will smile at this, and say it was all enthusiastic delusion. Be it so, but before these men take this delusion from us, let them give something as good instead. They offer nothing; they would take away that which supports us in trouble and give us a *blank*. In this state of mind, I went to work in Crown (now Liberty) street, where the house No. 70, now stands, on the 18th day of June. My mind all day filled with the pleasing impression of the morning scene, I resolved, in God's strength, to take this third chapter of Proverbs as my pocket compass; and I have found, even to the present day, that in keeping of his commandments, in this life, there is great reward. I have found favor with and from God, and he has given me abundant favor with my fellow men. I have acknowledged him in my ways, and he has directed my steps; he blessed me with plenty, and in his good and wise Providence reduced me to poverty, and again showed me the truth of his promises by blessing me on every side, and filled my barns with plenty. He hath shown me many and sore troubles, but has always shown me much more of his great goodness and kind mercies, in the manner in which he has brought me out of these troubles. I have seen pestilence and death walk our streets for twelve different summers, have seen them falling thick on the right and on the left hand, while neither I nor any of the family were hurt by day or by night; being in every instance, as I thought, providentially prevented from leaving the city. He kept me in perfect peace, enabling me to have my heart stayed on him, and trusting him.—*Boston Recorder.*

\*Twenty four years after this, I did visit my father's house in peace, and found him in the same house in which I had left him, and in most comfortable circumstances. At eight o'clock A. M. on the 8th of August, 1818, I stepped into the same room I had parted with my father, brother and sisters in, on the 3d of April 1794—a period of twenty four years. As was his custom, my father was just opening the old Scotch psalm book, to commence family worship before breakfast, the same old family Bible lay on the same old oak table—the same eight day clock stood in the same corner—the same bedstead and curtains, under which I formerly slept—the same shovel and tongs stood by the same fire place—in short, I was at home: had I found my father in a palace, I would not have been at home. I could not speak, but sat down and cried for ten minutes with real pleasure.

#### A MINISTER'S REWARD.

A writer in the London Evangelical Magazine relates the following anecdote of the late Rev. Rowland Hill. He had been preaching a missionary sermon to a crowded audience, in Devonshire.

The people had withdrawn, and the deacons and a few friends had retired, with Mr. H., into the vestry, when two tall, venerable looking men, upwards of seventy years of age, appeared at the vestry door. After a short pause they entered, arm-in-arm, and advanced towards Mr. Hill, when one of them said with some degree of trepidation, "Sir, will you permit two old sinners to have the honor to shake you by the hand?" He replied (with some reserve,) "Yes, Sir;" when one

of these gentlemen (the other hanging on his arm) took his hand, kissed it, bathed it with his tears, and said, "Sir, do you remember preaching on the spot where this chapel now stands fifty years ago?" "Yes, I do," was the reply. The old man then proceeded to say, "Oh, Sir! never can the dear friend who has hold of my arm, or myself, forget that sermon; we were then two careless young men in His Majesty's Dock-yard, posting to destruction as fast as time and sin could convey us thither. Having heard that an interesting young clergyman was to preach out of doors, we determined to go and have some fun; accordingly we loaded our pockets with stones, intending to pelt you; but, Sir, when you arrived, our courage failed, as soon as you engaged in prayer we were so deeply impressed that we looked at each other and trembled. When you named your text, and began to speak, the word came with power to our hearts; the big tears rolled down our cheeks; we put our hands into our pockets, and dropped the stones one after another, until they were all gone, for God had taken the stone out of our hearts.—When the service was over we retired, but our hearts were too full to speak until we came near to our lodgings, when my friend at my elbow said, 'John, this will not do; we are both wrong; good night.' This was all he could utter; he retired to his apartment, I to mine; but neither of us dared to go to bed, lest we should awake in hell; and from that time, Sir, we humbly hope we were converted to God, who, of his infinite mercy, has kept us in his ways to the present moment; and we thought, Sir, if you would permit us, after the lapse of half a hundred years, to have the pleasure of shaking you by the hand before we go home, it would be the greatest honor that could be conferred on us." Mr. Hill was deeply affected; the tears rolled down his venerable cheeks in quick succession; he fell on the necks of the old men quite in the patriarchal style, and there you might have seen them, locked in each other's arms, weeping tears of holy joy and gratitude to the Father of mercies.

#### MORMONISM.

In reference to Mormonism, a writer from Bluffdale, Ill., thinks it has been undervalued in regard to its importance and danger. Two of the preachers of this new sect appeared at that place in the midst of a powerful revival, and crowds flocked to hear them, even from a distance. The writer says:

Let it not be imagined that we are more subject to delusion than others. Even your New-England, with all the light that streams from her schools and colleges, is not proof against it, but has furnished her full share of proselytes to this new heresy. They have churches in sixteen of the United States.

On one Sabbath I attended their preaching, and was no longer surprised at the powerful excitement that existed. Had not the sacredness of the day and the solemnity of being in the more immediate presence of God inspired other emotions, the scene would have been a fit subject for the pencil. But a small part only of the audience could find room in the house, and much the greater portion of that dense mass of human being was seated in the open air. The preacher was a young man, tall, well educated, of handsome address, and, to do the man justice, eloquent. His oratory was precisely of that fervid, impassioned kind, of all others the best calculated to produce deep and powerful impression on the minds of his hearers. No one could see him, or listen to him for an instant, without conviction that however absurd his doctrines might seem to others, to him they were realities of the most fearful moment. Much as I believe the man to be in an error, I have no doubt of his sincerity. He told the people that no church could be the true church, that held no personal and visible intercourse

with God; that their preachers had such an intercourse;—that he himself had been *socally and audibly called by name*, and commissioned to preach by the mouth of the everlasting God;—that God himself had commanded him to declare that the present generation would not pass away before the wicked would be swept from the whole face of the earth; that in a few years, (I think less than ten) all, except those who had fled to Zion [the place mentioned in the preceding account as having been broken up] and Jerusalem, would be utterly destroyed. Much, very much more of this kind, followed. For more than three hours, that dense mass of human being, fastened to him without the slightest sign of impatience; a sufficient proof of the powers of the speaker, and the all-absorbing interest that was felt in his subject.

I do not mean to be understood that he was eloquent, according to the *rules* of that art. I have no idea that either he, or his audience, once thought of cadence or gestures. It was merely the eloquence of deep and powerful feeling. When denouncing the speedy vengeance of God upon the unbelieving world, his body was bent forward, his eyes seemed about to flash fire, and the deep and shrill intonations of his voice vibrated on every heart. During the whole of this discourse, every eye was riveted upon the speaker with an intensity that plainly indicated that every faculty of the soul was wrought up to the highest pitch of excitement.

But, to hasten to the conclusion of the whole matter the Mormon preachers succeeded in forming a church in this settlement of *fourteen members*! It is thought that a much greater number would have joined them, had they not been required to go to "Zion," and add their property to the common stock. Certain it is, hundreds have risen, to testify by so doing, that Mormonism was the doctrine of the gospel.

It would have been little surprising, on another account, had more joined them; for they professed a deeper and more ardent love to God, and professed to set up a higher standard of devotion, than other denominations. In New England, the people are said to enjoy, from their infancy, weekly instruction from the pulpit, as well as many other means of light of which we are deprived; yet even there, the number of Mormonites is greater than in Illinois. It is time that Mormonism was met; not as hitherto, with sneers and misrepresentation, but *fairly, candidly*, and in the spirit of *charity and truth*. Let no one imagine it so fraught with absurdity, as to be harmless. It has already extended into two-thirds of the states of the Union. Some hundred preachers of that order are scattered over the land, and their "*Morning and Evening Star*," a monthly periodical published at Zion, circulates extensively. Twelve copies come to this one settlement.

Nor had the fact ought to be concealed, that much and lasting injury has been done by misrepresenting the faith and practice of that order. When we assail any heresy with slander, we place a powerful weapon in the hands of its propagators. With much show of truth, they can cry "*persecution*," and will excite a suspicion that other denominations misrepresent them, because they fear to have the truth known.

In a certain eastern paper, a publication appeared with the name of a most excellent man, who stated that when a Mormon preacher baptizes, he says: "I, John the Forerunner, baptize you," &c. I am sorry to add that this is not the fact; and although the pious individual who made that statement had no intention of doing wrong, he has furnished a weapon that has been adroitly used against the cause of truth. In my next, I will give a summary of the Mormon doctrine, and the texts of Scripture by which they attempt to prove it.

BLUFFDALE.

Green County, Illinois, July 19, 1833.

## RELIGIOUS INTELLIGENCER.

NEW-HAVEN, SEPTEMBER 14, 1833.

## GREEK SCHOOLS IN SMYRNA.

We give in our paper to-day, an abstract of the Report of the Female Greek Association of New-Haven. The importance of this mission must command itself to all, although its utility has been greatly abridged for want of funds, and fears are entertained that it must finally be given up, unless the friends of education in Greece will sustain the Society, by more liberal contributions.

The funds of the Association have been considerably aided, in former years, by the avails of an annual Fair, got up by the ladies. But for the present season, it has been thought best to adopt some other method. In the mean time, any articles that may be furnished, suitable for such an object, will be sent out to Smyrna, where they will be more useful, and can be sold to better advantage.

We subjoin an extract of a letter on this subject, from one of the mission family, to a lady in this city, and would invite the ladies in the neighboring towns, or any who feel interested in the cause of education in Greece, to assist in furnishing such articles. They can be left in the care of Mrs. Timothy Dwight, Mrs. Whitney, or Miss Mary Bradley in Elm-street.

Speaking of the capture of Smyrna by the Egyptians, the writer says:

"We have great cause for gratitude that there has been no bloodshed, and nothing to disturb for a moment our schools. But I am sorry to say we have not so many schools to interrupt as we had; however, we must yield to circumstances in these things, and what we have not the means to do, we must leave undone. I most sincerely wish the Society may become more efficient." "New Haven people certainly have a great many calls for charity, and you have given a long list; but no other mission depends wholly on them like this, and if they do not sustain it, it must fail."

"I am happy to know, through Mr. Field's letters, that an increased interest is excited in Berkshire county, and I hope this will encourage our friends in New-Haven and other places, to persevere."

"If any of your country friends should have blue or white woollen yarn that they are inclined to give to the school cause, the girls can knit it. I had an order from one gentleman this winter for three dozen pairs socks, which I could not meet for want of yarn? Should there be from the country one or two dozen pairs gentlemen's socks, blue or white, they would sell here next fall, if they arrived in time, say early in November. Mrs. Jettier, of the Church Missionary Society, has had several boxes of things sent to her, and she had our school rooms to make a Fair at Christmas, and she took about \$100. The things went off exceedingly well, and the American gentlemen aid to us, 'Why cannot you have a Fair next year?' Mrs. J. had a great many pretty things, all kinds of fancy articles that ingenuity could invent—paper dolls, cut and painted for chimney ornaments, shell baskets, reticules, needle-books; but nothing was so much in demand as baby clothes, and small dresses for children of two three or four years old."

## SOUTHERN THEOLOGICAL SEMINARY.

On Sabbath evening last, the claims of this institution were presented to the citizens of New Haven, by Rev. Messrs. Chester and Davis, who intend, in the course of a few weeks, to make application for pecuniary aid. It was stated that this is the first time that application has been made at the north, in aid of any public Institution in Georgia or South Carolina, while the citizens of those states have never been backward in answering the repeated calls which have been made upon them in behalf of benevolent Institutions at the North. It was also stated to be of the highest importance at the South, to have *Southern Ministers*—men who have grown up in that section of the country, who understand the sentiments of the people, and who are not suspected of northern prejudices. One important object of the Seminary is, to provide Ministers for the *slave population*, towards which object the attention of christians is beginning to be directed, and efforts are making to promote the knowledge of religion among this degraded and unhappy portion of our people. It is a case of uncommon occurrence, for a Slave-holder to be found, who is unwilling to have his slaves instructed in the Christian Faith. Generally speaking, they are anxious to have Ministers come upon their plantations and instruct them.

The deplorable and wretched condition of the slaves was presented, and the unhappy condition of their masters also, as imploring the aid of Christian benevolence. Of the latter it was said, that they might be compared to a man walking knee-deep in powder, with a coal of fire in his hand. If he held the coal, it was perpetual anguish to him, but if he let it go, it was certain destruction. It was a striking figure, and so far as related to the holding on to slavery, we have no doubt it was correct; but in relation to the anticipations of danger, from giving it up, it appears to us to be a groundless assumption. We understand that this benevolent enterprise has been presented to the citizens of Boston, and several other towns, at the eastward, and met by them with very liberal subscriptions. We most cordially commend the object to our citizens. See p. 251.

## EDUCATION.

"Can any man doubt, as a social being, as a being interested in the world that is—as a being vastly more interested in that which is to be—that Education is the great business of man? I take not back one jot or tittle of the expression. Education—the formation of the mind and character, by instruction in knowledge and instruction in righteousness, is the great end of human beings."

Daniel Webster.

If the above quotation from our great statesman is true, mankind, as political economists, as well as moral beings, have yet something to learn. If there is no solid and permanent good but what pertains to the mind, and if "education is the great business of man," the legislators and law-givers of nations have made a mistake, in their efforts to provide for the true interests and well-being of society. But perhaps Mr. Webster only intended to set off a popular subject to good advantage, and accordingly used expressions of a hyperbolical nature, and such as, taken in their literal import, are not exactly true. Hear him: "I TAKE NOT BACK ONE JOBT OR TITTLE OF THE EXPRESSION." No, Mr. Webster is not the man

to speak at random; and his words, as quoted above, have a pregnancy of meaning—a depth and a largeness of import, which it almost requires his own great mind fully to understand. We wish we could impress, as with the point of a diamond, upon every mind—upon fathers and mothers, to whom are committed the temporal and immortal interests of the young—upon legislators and rulers, who are bound to provide for the real and best interests of their fellow-men—upon the rich and the poor, the high and the low, and more especially upon those who are just entering on the stage of life, and to whom it is not too late to consider the subject as a profitable one to themselves—we wish we could impress it upon them, as a practical truth, and one which ought to enter into all their plans and undertakings of life, that "*EDUCATION,—the formation of the mind and character, by instruction in knowledge, and instruction in righteousness, is THE GREAT END OF HUMAN BEING.*"—Were this truth to be practically embraced—were it to be theoretically understood, it requires no ken of a prophet to see, how great a change it would work in society—how it would modify schemes of parental solicitude—how it would cast into the shade some mighty projects of national policy—and how, making mind, and the culture of mind the object of all our efforts, it would raise mankind to a higher level, and make peace and happiness, honor and prosperity, universal among us.

But we speak of *real* education—"instruction in knowledge and instruction in righteousness;" and we have no fellowship with those, who, taking the former and neglecting the latter, only cultivate half the powers, and perhaps qualify the unhappy subjects of what they call education, for deeper depravity in this life, and a deeper condemnation in the next. Neither can we have fellowship with those who cultivate the mind exclusively, to the neglect of the body. The body, without the mind, it is true, is good for nothing; but, in our present condition, the mind can never attain its perfection, while it is lodged in a weak and disordered tenement. Both must be cultivated together, and if the one is not kept in a healthful and vigorous state, it is vain to think of giving healthful energy to the other, or of subjecting it to the discipline of studious culture. Our soul is pained from day to day, to see the abuses which are heaped on the young, by well-meaning, but injudicious parents and teachers, under the name of education;—and while they verily think that they are in the best way subserving the interests of religion, and doing their best efforts for the mental and moral culture of those committed to their charge, they are in reality abusing nature, and so distorting and cramping the mind, as to make it deformed during at least its earthly existence. But we must resume the subject at another time. We merely intended now to call attention to the remark of Mr. Webster, and to express our pleasure that such are coming to be the sentiments of our best statesmen. Mr. Everett's oration at Commencement, before the Phi Beta Kappa, was chiefly an enlargement of the same idea.

The disabilities under which the Jews in England have labored, have at length been taken off by a decisive vote in the House of Commons. They will now be entitled to a seat in parliament.

AMERICAN ANNALS OF EDUCATION AND INSTRUCTION.  
Edited by William C. Woodbridge.

The September number of this work contains, 1. an article On the study of Physiology as a Branch of General Education; 2. Youthful and Adult Population of the United States; 3. American School Agents' Society; 4. Distortion of the Female Form, (illustrated by engravings;) 5. Insanity from Excessive Study; 6. A Practical Lesson on Geology; and several articles of Intelligence.

We cannot but express our surprise and regret to learn, that among the many thousand friends of education in our country, not *one thousand* are found to patronise so valuable and important a work. The editor has devoted himself with a most energetic and intelligent philanthropy, for several years, to improving our systems of education and instruction, and the only remuneration he is likely to obtain, so far as this life is concerned, is the consciousness of doing good, and the gratitude and esteem of a few who know how to estimate his services.

This number of the Annals contains an appeal to the friends of education to aid in sustaining the work, or it must be abandoned. We most earnestly hope that the appeal will not be in vain. Having read the work from its commencement, we speak of its merits with confidence.

The Anniversary of the American *Board of Commissioners for Foreign Missions*, will be held in Philadelphia, to commence on Wednesday the 18th of September, at 10 o'clock, A. M. The Sessions of the Board will be held in the Seventh Presbyterian Church, in Ranstead Court, near Fourth street, between Market and Chestnut streets. The annual sermon will be preached on Wednesday evening, September 18th, by the Rev. Dr. Thomas M'Auley, in the First Reformed Dutch Church in Crown street, service to commence precisely at half past 7 o'clock. On Thursday evening at half past 7 o'clock, there will be a public Missionary meeting in the Seventh Presbyterian Church, at which parts of the report will be read, and addresses delivered by different gentlemen. The corporate and honorary members of the Board, on their arrival in the city, are requested to call at the house of the American Sunday School Union, No. 146 Chestnut street, where places will be assigned to them during their residence in this city.

ASHBEL GREEN, ROBT. KALSTON, JOHN McDOWELL. THOMAS BRADFORD, Jr.	Committee of Arrangement.
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*The Tenth Church in Philadelphia*, on the 2d of September, met for the election of a pastor, to occupy the place vacated by the removal of Dr. McAuley to New York. They were so happy as to be all of one mind, and unanimously invited Mr. Henry A. Boardman, a Licentiate of the Presbytery of New York to accept of the spiritual care of their congregation. The support proffered is \$2000; and the situation presents as fair a prospect for comfort to the minister, and usefulness in his work, as any, with which we are acquainted. The editor, by invitation of the session; presided as Moderator at the meeting for making the call. The legal electors, male and female, each of whom is proprietor of a pew, or of a part of a pew in the church edifice, voted by ballot agreeable to their charter.—*Philadelphiaian.*

## EDUCATION IN EUROPE.

We gave a week or two since, some particulars respecting education in Iceland and Norway, to illustrate the principle, that what are usually called national wealth and prosperity, are not at all essential to the real and permanent well-being of society. Another example may be afforded in *Prussia*—a country, though much superior in wealth and power to the others, yet one of the least in political importance of the great kingdoms of Europe. From a pamphlet published by M. Cousin, of France, and authenticated by the Minister of Public Instruction in Prussia, it appears, that the number of children taught in the public schools in that kingdom, in 1831, was 2,021,421, and that the whole number of children between the ages of 7 and 14, (the school ages fixed by law,) was only 2,042,930, or 21,509 above the number attending. Penalties (as in Norway) are ordained against those who abuse their children by depriving them of the means of education. A view of the other smaller States of Europe affords similar results.

In *Switzerland*, it is said on good authority, that not one person in sixty is ignorant of writing. In *Sweden*, *Denmark* and *Hanover*, also, a common education is given by means of parish schools, resembling those of New England, established in almost every village. *Saxony* and the *Saxon States*, and indeed all the Protestant States of Germany, are distinguished for the superior education of the people. In *Scotland*, the inhabitants are probably superior to almost every nation in Europe, in education and integrity of character.

Let us now look at the contrast presented by some of the great kingdoms of Europe; and first we will turn to *England*, so highly distinguished for its science and literature. Here the common people enjoy the advantages of education to a very considerable degree, but still, it is estimated, to a much lower degree than the countries above mentioned. In some counties of England, not more than half or one third of the population are educated; and there are schools for only seven millions of the people, leaving two millions destitute, and three millions with only the education of Sunday schools. In *Wales*, there are not schools for half the children.—In some parts of *Ireland*, not one in five hundred receives instruction, and the mass of the people are involved in the grossest ignorance.

In *France*, SIXTEEN MILLIONS of the people are reported to be unable to read and write, and two thirds of the children are without education. A few years since, only 800,000 children were receiving instruction, in a population of 28,000,000.

In *Russia*, *Austria*, *Poland*, and the southern countries of Europe, more than half the population are without the means of acquiring knowledge. In *Russia*, schools have long existed in the large towns, and spread a feeble light over a part of the population; but the inhabitants of the villages and open country are almost as ignorant as the savage tribes of Africa.

In *Spain* and *Portugal*, there has been no provision for the education of the lower orders till within a few years, and knowledge is at a low ebb. In the south of *Italy*, the people are in a degraded and ignorant condition; but in the more northern parts, they partake of

the intelligence, as well as the industry, of their Swiss neighbors.

Such is a sketch of the state of education in the principal countries of Europe. It is an interesting inquiry, to look into the causes which have produced these differences in the different nations, and to see how true it is, that happiness and true prosperity follow in the way of education and virtue.

## LADIES GREEK ASSOCIATION OF NEW HAVEN.

We make the following extracts from the late report of this Society.

The Rev. Josiah Brewer and lady, and Miss Mary Reynolds were sent out by this Association in December, 1829, to promote Female Education among the Greeks. They arrived at Smyrna in February, 1830; and from that center of intercourse for the Mediterranean, surveying the field before them, looking at the then unsettled and precarious condition of Independent Greece, and at the interest with which several Missionary Societies in this country and in England, were embarking in the enterprise of restoring the Churches of that country, while the Greeks of Asia Minor were passed by with almost entire neglect, they concluded to yield to the solicitations of a few Christian friends in Smyrna, and to begin their work among the ruins of the seven Churches of Asia.

At the time when our agents arrived at the station which they have now occupied for three years and a half, there was no Lancasterian School in Asia Minor, with the exception of one scarcely deserving the name, at a village some twenty miles distant from Smyrna. A female school of any kind was a thing unknown; though sometimes a few girls were found attending other schools, or receiving instruction at home. The only school among the Greeks that deserves to be mentioned as rising above the lowest level, was that which is sometimes called the Smyrna Greek College, containing two or three hundred pupils; an institution of a humbler character than such a name would seem to imply, but one which, in different stages of prosperity, has had a name to live for a full century.

Mr. Brewer immediately opened a school for Greek girls, to be conducted on the Lancasterian plan. Within a few weeks, this school contained one hundred pupils, and the building, the best that could be rented for the purpose, could receive no more. The novelty of the system, the opposition of the Catholics, by whose priests it was publicly and most vehemently denounced, the strangeness of a charity school set up by the benevolence of strangers, the still greater strangeness of its being a charity school for girls, all conspired with the occasional public examinations, to excite among all classes no little attention. On the minds of the Greeks especially, there was a strong impression.

Such was the favor with which these schools were regarded by the people, that they were soon demanded in all parts of the city; and in about eighteen months from the commencement of our first school for girls, four boy's schools on the Lancasterian plan, including the model-school just mentioned, were supported from the funds of the Greek community, and were affording instruction to about seven hundred pupils. In addition to these public schools, there were several private schools, conducted on the same system. In other words, our humble effort to promote female education, had produced a general reform among the Greeks of Smyrna in regard to the education of their boys.

While the Greeks themselves were making these efforts, Mr. Brewer was not backward in the efforts appropriate to his own department. The school for girls which was first opened, was after a few months removed to a more convenient house; and the number of pupils continued to increase till it exceeded one hundred and fifty. The teacher of this school bestows much pains on the religious instruction of the pupils; and he is represented by Mr. Brewer as a man of true and hopeful piety. To this were added, at an early period in the history of the mission, two other schools, one on the same plan with that just described, the other of a higher order, and denominated the pay school. In the last, a small sum is charged monthly for tuition; but the sum is so trifling in itself, and so frequently remains unpaid, that it may be considered a charity school in all but the name. The plan of a pay school was adopted in this instance, not in the expectation that the school would do much towards its own support, but chiefly with a view to make it more select, and to promote among the Greeks a disposition to educate their own daughters at their own expense. The sum-

ber of pupils in this school has been from fifty to sixty. This central Greek school is under the particular superintendance of Mrs. Brewer.

In addition to these schools, our agents were induced, partly with a view to earning their own support, and partly with a view to the extension of their influence and usefulness, to undertake for three years the entire instruction of a school for Frank children. This school embraces the children of the most wealthy and influential families of Smyrna. If it could be continued, its influence, with the blessing of God, would in a few years, give a new aspect to that great and important city. To this school, containing fifty pupils, Mr. Brewer and Miss Raynolds have each devoted five hours of labor, daily. Their present engagement will expire in November next; and as they find their health failing under the accumulated toils and cares which they have undertaken, they are looking forward with painful feelings to the relinquishment of this most interesting and promising effort.

The schools have been twice broken up by the plague and cholera, which sent dismay over the whole city; but they were resumed again on health being restored, with little difficulty. Several other Schools have been established by Mr. B. in the neighboring cities and villages. The Society has been obliged to curtail its operations for the want of funds, but we hope it will yet be enabled to extend them further.

From the New Haven Daily Herald.

#### LANCASTERIAN SCHOOL.

The semi-annual examination of the male department of this school, took place on the 16th ult. An apology is due to the public, that the interesting state of this school has not the present year been sufficiently reported. The gentleman first named on the visiting committee, and who was considered chairman of course soon resigned his place, and subsequently removed from the city. This present sketch has been delayed owing to the ill health of that member of the committee who was requested to write it.

It is inexpedient at present to name all the branches of education taught in this school, separately. A full effusion of feeling in that case would protract the report, and might possibly lead some to suspect that the reputation of the school floated on the surface of flattery. The truth is, the school will speak for itself to any one who can spend an hour or two in personal observation.

But as *observers* have been constrained to speak in its behalf, it is not improper to state their testimony. The writer of this article came to this city a few years since, under strong objections to the Lancasterian plan; owing, perhaps, to his having visited several schools which proved unsuccessful; being a stranger, he sent his little son to this school to keep him employed till a better could be found; at present, none better is sought for. Whether the grateful feelings he cherishes are due to the plan itself, or to the happy talent of the instructor in using it, or to both, it is unnecessary to decide now; the pupils are governed, and taught, of course the great end is gained.

A clergyman and his lady from Philadelphia, in respectable standing, took a deep interest in the recent examination. He remarked to his particular friend—"I never saw any thing like this before—I think I have learned something of the secret of government—if the Instructor whispers, the pupils will be silent."

Before he left the city, he particularly inquired if pupils from other places could be instructed in this school.

Professor Strong, a gentleman well versed in fig-

ures, remarked to a member of the committee that he could hardly have believed it possible, for schoolboys to multiply twenty-one figures, by twenty-one figures, *wholly in the mind*, and recite the product, without the use of pencil, or slate, or any other utensil. *Yet this was done.*

One of the Trustees of the New York schools expressed high gratification with the reading, particularly of the monitors. This shows that monitors do not lose their time by teaching others, especially, under the arrangement of Mr. Lovell, the present instructor.

A crowd of visitors in the afternoon gave high testimony of applause.

Parents will please to accept the thanks of the Instructor, and of the committee, for the punctual attendance of the boys during the term: the number has been much larger than it ever was before—more were present at this examination than on any former occasion.

#### ONE OF THE VISITING COMMITTEE.

#### THEOLOGICAL SEMINARY.

The Theological Seminary of the Synod of South Carolina and Georgia, was instituted by the Synod in the year 1829, and located at Columbia, South Carolina.

Among the reasons which induced this measure, are the following:—

1. *The great destitution of the public means of grace in this part of our country.* The States of South Carolina and Georgia, contain a population of eleven or twelve hundred thousand inhabitants. Nearly one half of this number, embracing the slave population, can neither read nor write. For the religious culture of this wide field, the Presbyterian Church, at the present time, furnishes less than *one hundred* ministers of the gospel.

2. The absolute necessity of depending chiefly for an adequate supply of religious teachers, upon those born and educated amongst ourselves.

Hitherto, the principal reliance of our church, in this region, has been on foreign aid. More than one half of the ministers, now in this field, were born and educated in the Middle and Northern States. So unfriendly however, is the influence of our climate, upon the health of strangers, during a part of the year, and so often fatal to their lives, as to preclude the hope of obtaining a sufficient, or even a considerable supply from abroad. This, in connection with other causes, moral or political, seems to devolve upon the southern section of the church, most obviously, the duty of providing the means of educating her sons for the work of the ministry, at home; and this cannot be done effectually or extensively *without a THEOLOGICAL SEMINARY.*

3. One of the most important considerations, in relation to this subject, is the direct and powerful influence, which this Institution is designed to exert, on the spiritual condition of the slave population in this country.

It is located almost in the center of this most needy and too long neglected class of our fellow men. More than half a million dwell in the immediate sphere of its action; and twice that number would no doubt experience its benign and cheering influence.

A deep, and hitherto unfelt sense of obligation is now pervading the minds of masters, in relation to the moral and religious culture of their people. The church is beginning, with intense anxiety, to cry, "Lord, what wilt thou have me to do?" and this "School of the prophets," under God, is regarded as the principal ground of hope, by those in this region,

whose thoughts have been turned to this subject, and whose hearts have been affected by its claims. Already has this feeling of Christian sympathy, and concern for the spiritual welfare of the slave population, entered this Seminary. The members of the first class, who are now just closing their course of study, have recently been licensed to preach the Gospel. They are six in number; and it is believed, that they would all have willingly devoted their lives to this service, had the way been opened. Three of them have actually done this; of whom two are to labor on the continent of Africa, under the direction of the American Board of Commissioners for Foreign missions, and the other in the bounds of the synod of South Carolina and Georgia.

Twenty young men have already united themselves with this Institution; and twice this number are pursuing their preparatory studies in the bounds of the Synod. Great exertions are at present making in this section of the church, to provide for the support of those, who are unable to support themselves. In addition to this, twenty five thousand dollars have been pledged in South Carolina for the endowment of a professorship in this seminary. The same sum has recently been subscribed in Georgia for another professorship. The professorship of Christian Theology still remains to be endowed. To accomplish this the Synod most respectfully and affectionately solicits the aid and co-operation of Christian friends and brethren at the North. It is believed, that at the present crisis of our public affairs, such an expression of their Christian kindness and confidence, would tend most happily to strengthen the bonds of brotherhood, and thus, in addition to the direct advancement of the kingdom of the Redeemer, conduce to the stability of all our civil and religious institutions, on which not only the prosperity of our own beloved country, but the best interests of man, under God, are suspended.

SAMUEL S. DAVIS,  
WILLIAM CHESTER,  
*Agents of the Synod of S. C. and Ga.*

*June 10, 1833.*

We the subscribers, take the liberty to say, that we consider the views set forth in the foregoing statement, to be altogether just, and highly important. The brethren who are commissioned as agents for the above named institution, have our entire confidence; and we hereby cordially recommend the object for which they are making efforts, as worthy of public patronage.—We doubt not that those who feel for the destitute, and love the prosperity of Zion, will number this among the great objects of Christian benevolence, and will do all in their power to promote it.

LEONARD WOODS.  
MOSES STUART.  
THOMAS H. SKINNER.  
RALPH EMERSON.

*Theological Seminary, Andover, June 10, 1833.*

• • • In my opinion, the object for the promotion of which this effort is made, is one of great national importance.

SAMUEL MILLER.

*Princeton, May 29, 1833.*

WITH much pleasure I introduce to the friends of religion, in Boston and the vicinity, the Rev. Messrs. Samuel S. Davis, of Georgia, William Chester, of Virginia, and Mr. Cordand Van Rensselaer, of Albany, N. Y. and the object—the Southern Theological Seminary—to advance whose interests, they have now visited this part of the country. I am well acquainted with these gentlemen, and readily give the most unhesitating assurance of their thorough and judicious apprehension of the subject they advocate, and of the perfect accuracy of the statements they may make concerning it. I have, also, some intimate knowledge in relation

to this subject, having recently spent several months in Georgia and South Carolina, and a fortnight of the time at Columbia, where the Southern Seminary is located, in daily and familiar intercourse with professors and students. There is, in the region which this institution is intended to benefit, a deplorable deficiency in the number of educated ministers—a deficiency which can never be supplied, but by well furnished institutions among themselves. The Southern Seminary is judiciously located for the accomplishment of this object, and has already given unanticipated and most cheering promise of happy and rapid progress towards its attainment. Since I became personally acquainted with its various relations, I have often said, and I have no doubt of the perfect truth of the declaration, that, if well endowed, it would prove one of the most useful theological institutions in this country, and be the means of incalculable good. And it is, in my view, very desirable, on various accounts, that the friends of religion, in the Northern States, should aid in furnishing the pecuniary means required to prepare the institution for accomplishing that good. Without such aid, the Seminary must, in all probability, long remain without adequate endowment; for, in the present feebleness of the Presbyterian Church in Georgia and South Carolina, the providing of funds for the requisite buildings, and two professorships, (which has been done,) is as much as can be expected from those States. Liberal contributions have, moreover, been made in these States, in former years, in aid of institutions of benevolence, located at the north, and it is reasonable that now, when they need assistance in establishing institutions for the same general object among themselves, they should receive it from those who have formerly been aided by their Christian liberality. The rendering of such aid cannot fail to have a most happy influence in counteracting and removing prejudice, and producing confidence and affection between the southern and northern sections of our Union. By assisting in the endowment of this institution, the friends of religion at the north, will contribute to the furnishing of a retreat for their own young men, in a course of education for the ministry, whose progress is arrested by pulmonary affections, where they may, in very many cases, regain their health, and at the same time, prosecute and complete their studies. In no way can they, in all probability, contribute more efficiently to the melioration of the condition of the slave population. In none, it is my deliberate judgment, can they do more good to the whole southern country. From that section, too, must be supplied the missionaries, who can go forth with safety, to furnish the blessings of Christianity to the heathen and Mohammedans of tropical climates. The endowment of this institution will, more than any other means, contribute to the furnishing of such missionaries. From its senior class, of six members, to leave the institution this fall, two have already been appointed by the American Board, to a mission to western Africa, and another has offered himself for a mission to the Mohammedans of Persia; and several in other classes, are expecting to devote themselves to the missionary work. It is my earnest hope that the brethren who present to us this opportunity of doing good, will meet a favorable reception, and their object be liberally aided in this part of the country, and generally in the northern States.

B. B. WISNER.

We have a letter from Malta, Mediterranean, (says the Journal of Commerce) which states that the American missionaries there have received orders from the Board at Boston to remove at their earliest convenience to Smyrna. They are hoping to get away by the middle or end of August. This movement is understood to be made simply on the ground of better prospects of usefulness in the new location.

**Temperance Reform.****TEMPERANCE.**

We copy from the Temperance Recorder the following instructive allegory—it is something on the plan of Bunyan's holy war, and presents important truth, in a light so clear and simple that no honest man can fail to join in the verdict of the Jury.

**THE TRIAL OF ALCOHOL,  
Charged with Murder, Robbery, &c.****SUPREME COURT OF PUBLIC OPINION,  
IN AND FOR THE UNITED STATES OF AMERICA.****THE PEOPLE vs. ALCOHOL.****Present—Hon. R. CANDOR, Chief Justice.**

Hon. S. IMPARTIALITY,	Associate Judges.
Hon. G. PATIENCE,	
Hon. H. HONESTY,	

*Counsel for the People, J. Goodwill, Esq. Att'y Gen.  
Counsel for Defendant, Animal Appetite, Esq.*

*Self Interest, Esq.**Sherif, L. Hateevil, Esq.**Clerk of Court, B. Selfdenial, Esq.**July 25, 1833—Court met at 10 o'clock A. M.***PRESENT ALL THE JUDGES.**

On motion of the Attorney General, Alcohol, the prisoner was brought into court by Mr. Steadfast, the deputy sheriff, and placed at the bar. The list of jurors was then called over by the clerk, and the prisoner, by his counsel, was directed to challenge any of them if he saw proper. However, none were challenged, and the following persons, twelve in number, were sworn to try the cause according to law and evidence.

Mr. Ready,	Mr. Honestlife,
Mr. Wellbred,	Mr. Noguile,
Mr. Lovegood,	Mr. Soundreason,
Mr. Lovetruth,	Mr. Considerate,
Mr. Fairspeech,	Mr. Reflection,
Mr. Hatevice,	Mr. Industry.

The prisoner was then placed at the bar, and being directed to hold up his hand, the indictment was read to the jury. The prisoner was asked for his plea, to which he answered NOT GUILTY.

**Clerk.—Prisoner, how will you be tried?****Prisoner.—By God and my country.****Clerk.—God send you a good deliverance.**

The indictment set forth in the usual form, that Alcohol, the prisoner, had been guilty, and was charged,

- With swindling in a great variety of instances; or with having obtained money and other valuable property under false pretenses.

- That he had been the direct cause of leading many persons, especially youth, into immoral and vicious practices.

- That he was a frequenter of gambling-houses, horse races, cock fights, &c.; and that by his instigation and persuasion many persons had been induced to spend their money at such places, much to their detriment and to the injury of the public.

- That he had been in the practice of insinuating himself into families, and causing divisions and strife; so much so, that in some parts of the country people no longer called him Alcohol, but by a name they conceived more appropriate, viz. "FAMILY DISTURBER."

5. That he had persuaded and caused divers persons to commit suicide, to the grief of their friends, and to the scandal of human nature.

That under his influence and at his instigation, many buildings had been destroyed by fire, and much property lost to the owners, many of whom had been thus reduced from affluence to poverty.

7. That owing to his acts, and when under his influence, many ship-masters had neglected their duty and thus lost the ships in their charge, whereby not only vast amounts of property, but also many thousands of lives had been sacrificed.

8. That many men by his instigation and connivance had squandered their property & reduced themselves and their families to poverty, and thus thrown an almost incredible burden upon the community.

9. That persuaded by the prisoner, and instigated by the devil, great numbers of persons had committed theft, and were now for the safety of their fellow men confined in jails, state prisons and penitentiaries; and their families left destitute to the supporting hand of public charity, or to toil out a life of mingled wretchedness and shame.

10. That under the influence of the prisoner, and moved by the devil, many had committed murder, and ended their days upon the gallows.

11. That the prisoner had never been any benefit to society; but at every step, from his birth to the present time, had been the cause of unnumbered immorality and vices; and had greatly increased the burdens of every people among whom he had resided.

[The indictment, of which we have given only an abstract, leaving out all technicalities, having been read, the attorney-general opened the case in a speech of great eloquence, but of which our limits do not permit us to give even an extract.]

He then proceeded to call witnesses in behalf of the people. The first witness was Mr. Easymind.

**Attorney General.—Witness, do you know the prisoner at the bar?**

**Witness.—I do, sir, I have been well acquainted with him all my life.**

**Att. Gen.—You have heard the indictment read, can you tell the court any thing respecting the crimes there charged upon the prisoner?**

**Wit.—I can, sir, for I have suffered much from him both personally and in my family; for the prisoner always was, even in my father's life time, a frequent visitor at his house, and always professed great friendship for him and for his children. When the old gentleman died, he came to the funeral to offer his consolations to the mourners; and he staid with us most of the time for several weeks. My wife was then in feeble health, and as he said he was the possessor of great medical powers, and in the neighborhood was so reputed, I employed him to cure her.**

**Att. Gen.—And did he do it?**

**Wit.—No, sir, she grew worse under his management; and what was worse than all, she took to very hard drinking; and a miserable life I had of it for a time. Besides the bill for his services was very heavy; several hundred dollars for medicine and attendance; but I should not have minded that, had he not made my wife a drunkard. At length my eyes were opened, and I forbade him my house; so he did not call upon me for several years, and in that time my wife became a sober woman again.**

*Att. Gen.*—Do you now consider him as having any just claim to the possession of such medical powers.

*Wit.*—No, sir, I do not; I am satisfied that none but quacks would give him a certificate to that effect; at least that is my opinion.

*Att. Gen.*—Have you any children?

*Wit.*—Yes sir, three sons. I had a daughter, once, she, poor girl, is dead.—(*He weeps.*)

*Att. Gen.*—Witness, I am truly sorry to distress an aged man and a father, but the demands of justice are imperious, and though painful, I feel it my duty to inquire more particularly about your family. Are your sons grown to years of discretion?

*Wit.*—They are grown to years of manhood, sir, but as for discretion, I do not think they manifest much of it; they are very rude young men, though I am sorry to say it.

*Att. Gen.*—Do they keep at home and attend to business?

*Wit.*—No, sir, the two eldest are very seldom at home, and when they are, I sometimes wish them away. Indeed sir, they are no comfort to me.

*Att. Gen.*—Where do they spend their time?

*Wit.*—At the public house, sir, in company with the prisoner; drinking, gambling and horse-racing.

*Att. Gen.*—Do they ever come home intoxicated?

*Wit.*—Yes, sir, much oftener than they do sober; and then they abuse me and their mother, and throw the whole family into great confusion and distress.

*Att. Gen.*—Did you ever see the prisoner trying to persuade them to go to the public house?

*Wit.*—I have sir, many times. In fact he does it every day almost: and they have become so attached to his company, that it seems to me sometimes they cannot live unless he is with them.

*Att. Gen.*—Did you ever use any means to endeavor to reclaim them from their vicious courses?

*Wit.*—Alas, yes, sir; I have prayed and entreated them to have some respect for my gray hairs, and not bring them down to the grave with sorrow; but all my remonstrances have no effect; and they always ridicule and jeer me.

*Att. Gen.*—You spoke of a daughter who is dead. She was dutiful and obedient, and kept no company with the prisoner, I presume.

*Wit.*—Ah sir, I wish what you say was true; but it is not. She was seduced by the prisoner, when he was attending upon her mother, and died a poor creature, before she was twenty years of age.

*Att. Gen.*—Do you know any thing of the other matters charged in the indictment?

*Wit.*—Not from personal knowledge.

*Att. Gen.*—I have done with the witness for the present.

#### Cross-Examination.

*Animal Appetite*, (counsel for the defence.)—You said, Mr. Easymind, that Mr. Alcohol, my client, was frequently a guest at your father's in his life time. Did not your father regard him as a valuable acquaintance?

*Wit.*—I cannot say; I suppose he did, or he would not have associated so much with him.

*Att. Ap.*—Did you ever hear him complain of any mis-conduct in Mr. Alcohol?

*Wit.*—I cannot say that I ever did; I do not think I ever heard him complain.

*Att. Ap.*—Was he not medically employed many years in your father's family; and did not your father esteem him very highly in that capacity?

*Wit.*—He was employed by my father for a great number of years, but he did not cure him, for he died of the disease at last.

*Att. Ap.*—You said he, my client, made your wife a drunkard; now witness, upon your oath do you venture to say this?

*Wit.*—I do, sir, and I will give you my reasons.

*Att. Ap.*—Reasons will not answer, sir, you must testify to facts, Do you know that he made her a drunkard?

*Wit.*—Well, sir, I know this, that when I married her she had no relish for any intoxicating liquor, not even wine; but when our eldest child was born, the prisoner was sent for to visit her, and the only thing administered was some strong sling. And then after my father's death, when he became her regular attendant, he persuaded her to take bitters, and syrups made strong with brandy, till she came to relish spirit and was very frequently intoxicated. These are the facts, and these facts are the reasons why I say he made her a drunkard.

*Att. Ap.*—Witness have you not been much in the practice of frequenting the public house, and till you and Mr. Alcohol had the difficulty about the payment of a bill which you had run up at a store, were you not frequently seen in his company?

*Wit.*—I was, it is true, but I had not then learned his bad character. As soon as I discovered this, I declined all further intercourse with him.

*Att. Ap.*—Well, sir, did you not for a length of time encourage your sons to frequent the company of Mr. Alcohol; and did you never tell them to invite him home with them?

*Wit.*—I have, but did not then know him as well as I do now.

*Att. Ap.*—But had you not been told that he was a dangerous companion for young men?

*Wit.*—I had, it is true; but I then thought those who told me were prejudiced. I now regret my folly.

*Att. Ap.*—Has not Mr. Alcohol been several times at your house quite recently; say within six months?

*Wit.*—He has, but it was not at my request; my sons invited him.

*Att. Ap.*—You can sit down, sir.

[To be continued.]

From the Connecticut Observer.  
HARTFORD COUNTY TEMPERANCE SOCIETY.

The Hartford County Temperance Society met at Canton on the 4th Tuesday of July. The present number of members is 11,500. The meeting was addressed by five gentlemen of various professions and occupations, each one from his own observation and experience casting into the common treasury of facts and useful information. The Minister of the Gospel, the Farmer, the Lawyer, the Instructor of youth, and the Physician. The effect of ardent spirit on a man's business while he is able to be about, on his temper manifested in his conduct towards his family, on his deportment and conversation as a member of a church, on his constitution as predisposing it to disease, and w-

diseased, the difficulties under which medicine is administered and brought to operate, the state of mind which commonly follows severe sickness, especially fevers, consequent on the use of ardent spirits, the loss of reason, and finally the *loss of the soul!* Gentlemen touched upon these several topics respectively, with the force and effect that might have been expected from those whose employments had led them among mankind, and into situations favorable for accurate observation.

There are about thirty distilleries in Canton. It appeared that within about ten years, ten men had lost their lives in Canton by the explosion of powder mills, causing much distress, especially to relatives. Probably, however, during that time more than ten persons had been hurried into a hopeless eternity by those *thirty Brandy Distilleries*, and more than *thirty hearts been broken* by sorrow! Alas! when will men—when will professors of religion—consider.

We think there are advantages attending this method of conducting the meetings—at least occasionally.

The next meeting is to be at Granby, Salmon Brook, on the 4th Tuesday of September.

Z. SWIFT, Sec. pro tem.

From the New-York Evangelist.

#### POPULAR TEMPERANCE TRACT.

The tract entitled "Men Responsible," being No. 5 of the series published by the Revival Tract Society, has been found a powerful advocate in the cause of Temperance. Besides the edition published by the Society, one hundred and fifty thousand copies have been distributed by the executive committee of the New-York State Temperance Society, who say, "We are assured that in very many instances it has had a more decided influence in deterring men from the manufacture and traffic, than any single document sent forth by the society."

The State Society have put to press an edition of *two millions of copies*, with an engraved vignette, at an expense of about four thousand dollars, for the purpose of placing a copy of it in every family in the United States.

This tract was sent anonymously to the American Tract Society, and the committee did not deem it expedient to publish it. Afterwards it was handed over to the committee of the Revival Tract Society, who deemed it just the thing. The public, without derogating from the merits of the former Society, will appreciate the usefulness of the latter, by the statement of this fact.

We hope the author of the above excellent tract, whoever he may be, will not let his pen be idle on subjects of righteousness, temperance, and judgment to come.

#### Revivals.

##### GREAT REVIVAL IN KENTUCKY.

Extract of a letter to the Editor of the Cross.

In passing, I also had the happiness of spending three days in the great revival that is going on in Bowlinggreen. *One hundred and seventy* are numbered among the converts in less than three weeks, and fifty more appeared to be deeply convicted! The harmony there, among all that love our Lord Jesus Christ, was perhaps without a parallel in our country. Many other places in this end of the State, are now enjoying refreshings from the divine presence, as if the Lord was gathering in a harvest for heaven, before the wasting pestilence is suffered to spread around us the curtain of death. Some instances, however, of cholera, are found in almost every county and town; but the cases are very few compared with the great mortality in the middle and upper parts of the State.

I am doing what I can for the Bible cause in several counties here, and shall try to visit you, on this business, when the providence of God shall open the way. Very affectionately yours,

JOHN S. WILSON.

#### REVIVAL IN MOORE CO. N. C.

A correspondent in Moore county, has furnished us with the following notice of a powerful work of the Holy Spirit in Rev. Mr. M'Callum's congregation in that county.—*So. Rel. Tel.*

On Friday, the 26th ult. a protracted meeting commenced. The Pastor of the church was assisted by Rev. Messrs. Paisley, of Groensborough, Warnock, Peacock and M'Nair. The truths of God's word were presented with great plainness and simplicity. On Saturday and Saturday night, the deep distress and trembling anxiety of awakened sinners was often manifested by sighs, tears and cries of "*What shall I do to be saved?*" The duty of immediate submission to Christ was urged upon such, and many became the willing subjects of Immanuel. On the Sabbath, upwards of 100 could tell what a dear Saviour they had found, and came forward and confessed Christ before men.—During the Sabbath the anxiety and distress of sinners appeared to increase, and the shouts of heaven-born children were frequently heard. On Monday, such solemnity and seriousness pervaded the congregation, that it was considered advisable to continue the meeting till Tuesday morning. It was impossible to ascertain with accuracy the exact number of those who embraced the Saviour: it is believed, however, that not less than 100 (probably more) were the hopeful subjects of converting grace from the Sabbath morning to the close of the meeting. When the time of separation arrived, there were few careless unconcerned sinners in the assembly, and Christians felt that it was good for them to be there. The judgment day alone will make manifest the results of the meeting.

#### Obituary.

"Man giveth up the ghost, and where is he?"

##### DIED.

In this city, on the 3d inst., Mr. Thomas Babcock, aged 35.

At Rice Creek Springs, S. C., Mr. Ephraim Peck, formerly of this city.

In Hartford, Mrs. Sophia Huntley, aged 67, wife of Mr. Ezekiel Huntley. Mrs. Abby Ledlie, aged 57, wife of Major Samuel Ledlie. On the 1st inst., Mrs. Mary Hatch, aged 40, wife of Mr. Azor Hatch. On the 29th ult., James, son of Mr. Michael Marshall, aged 5 months. Mr. Zina Bradley, aged 20, formerly of Litchfield.

In North Branford, Mr. Wm. B. Harrison, aged 29, formerly of this city.

In London, on the 2d ult., after two days illness, of cholera morbus, Mr. Noah Scoville, a native of Saybrook, Conn., formerly a respectable ship master in the London trade, and recently a merchant of New-York.

At Newport, R. I., on the 2d ult., Mr. Nathaniel Viali, a patriarch of 84 years and 6 months. For several days previous to his death, his sufferings were great, but his confidence in his once crucified and risen Saviour was unshaken. Like Jacob of old, he gathered up his feet into his bed, and cheerfully yielded up the ghost.—*Philad.*

Suddenly, at Montpelier, on Wednesday last, Mr. James Sutton, of St. George, aged 78. Mr. S. had arrived with a load of lime, and being warm and thirsty, from the exertion of unloading, drank freely of cold water, and died in about two hours.

**Poetry.**

[From the Presbyterian.]

**MISSION HYMN.**

WRITTEN BY MRS. SIGOURNEY,  
For the Monthly Concert of the Princeton Theological Seminary,  
Monday evening, August 5, 1833.

Onward, onward,—men of Heaven!  
Bear the Gospel's banner high;  
Rest not till its light is given,  
Star of every pagan sky.  
Send it where the pilgrim-stranger  
Faints 'neath Asia's vortic ray;  
Bid the red brow'd forest ranger  
Hail it, ere he fades away.

Where the arctic ocean thunders,  
Where the tropics fiercely glow,  
Broadly spread its page of wonders,  
Brightly bid its radiance flow.  
India marks its luster stealing,  
Shivering Greenland loves its rays,  
Afric, 'mid her deserts kneeling,  
Lifts the untaught strain of praise.  
Rude in speech, or grim in feature,  
Dark in spirit, though they be,  
Show that light to every creature,  
Prince or vassal,—bond or free.  
Lo! they haste to every nation,  
Host on host the ranks supply,  
Onward!—Christ is your salvation,  
And your death is victory.

**SUMMARY.**

Within three years (says the Presbyterian) the total number of tracts circulated in the Russian empire exceeds three hundred thousand. One lady, princess Westhersky, is the soul of this institution, which she supports by her influence and her fortune. She is the principal translator of these little productions, and it is at her instance, that the two prelates (as lately mentioned in the Presbyterian) are engaged in translating Baxter's Call, and his Saint's Rest.

A new edition of the famous Greek Testament of Westein has been undertaken at Rotterdam.

Kuinoel, the celebrated commentator on the historical books of the New Testament, has published a Commentary on the Epistle to the Hebrews, which he does not believe to have been written by Paul.—It is one volume 8vo. from the press of Tauchnitz, Leipsick.

The cause of reform meets with less opposition than was anticipated in the House of Lords. The Irish Church Temporalities Bill was read a third time in that House on the 30th of July, by a majority of fifty four.

**TANNS**—To city subscribers, delivered, \$2 50, in advance.—To mail subscribers, \$2 in advance; \$2 50, if not paid in three months. Agents who are accountable for six or more copies, will be allowed one copy gratis, or a commission of ten per cent.

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In the House of Commons, the discussion on the details of the Slavery Abolition Bill was going forward, and there was every prospect that the Bill would pass without material alteration.

The cholera had again made its appearance in Paris. Several most melancholy cases had occurred, and the minister was compelled to convene the almost defunct cholera board. A few cases had also occurred in London, but there was no alarm.

The New Testament, translated into the Chippewa language, by Dr. Edwin James, of the United States Army, has just been published at Albany, by Packard and Van Benthuysen. Dr. James has devoted more than ten years to this work.

On Wednesday evening last the Rev. J. Marsh, General Agent of the American Temperance Society, addressed the Young Men's Temperance Society in the Hall of the Exchange building. At the request of the Executive Committee of the City Society, he will visit the City again and address the citizens generally in the Center Church, on Sabbath evening after next, the 22d inst.

The next meeting of the Middlesex County Temperance Society will be in the city of Middletown the third Tuesday (17) of September. Delegates will meet in the Lecture room in Centre Street at 3 o'clock P. M. Public exercise in the evening at the North Church. An address may be expected.

Provision will be made for delegates.

B. H. CATLIN, Secretary.

Haddam Sept. 4, 1833.

**NOTICE.**

The Auxiliary Missionary Society of the Western District of New Haven County, is to hold its annual meeting at Derby, on Thursday, Oct. 10th, at 2 o'clock P. M. A delegation from the American Board is expected to address the meeting.

PRINCE HAWES, Secretary.

The Treasurers of the several Missionary Associations composing the Western District Auxiliary Missionary Society of New-Haven County, are requested to forward the funds of their respective associations, to Mr. C. J. Salter, Chapel-street, New-Haven, or to the Treasurer of the Society, at West-Haven, with as little delay as possible.

Wm. STEBBINS,

Tr. of the W. D. A. M. S. of N. H. Co.

Sept. 3, 1833.